

any other part of his communications to the world. It should be remarked in relation to the injunctions which follow, that he repeatedly refers to that less pure and less peaceable system of morality, which the law of Moses had inculcated and contradistinguishes it from his own.

"Ye hath heard that it hath been said, An eye for an eye, and a tooth for a tooth, but I say unto you that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also."—"Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy; but I say unto you, Love your enemies; bless them that curse you; do good to them that hate you, and pray for them which despitefully use you and persecute you; for if ye love them only which love you, what reward have ye?"

There is an extraordinary emphasis in the form of these prohibitions and injunctions. They are not given in an insinuated manner. They inculcate the obligations of Christianity as peculiar to itself. The previous system of retaliation is introduced for the purpose of prohibiting it, and of distinguishing more clearly and forcibly the pacific nature of the new dispensation.

Of the precepts from the mount the most obvious characteristic is greater moral excellence and superior purity. They are directed, not so immediately to the external regulation of the conduct, as to the restraint and purification of the affections. In another precept it is not enough that an unlawful passion be just so far restrained as to produce no open immorality—the passion itself is forbidden. The tendency of the discourse is to attach guilt not to action only, but also to thought. It has been said, Thou shalt not kill, and whosoever shall kill, shall be in danger of the judgment; but I say that whosoever is angry with his brother without a cause, shall be in danger of the judgment. Our lawgiver attaches guilt to some of the violent feelings, such as resentment, hatred, revenge; and by doing this, we contend that he attaches guilt to war. War cannot be carried on without these passions which he prohibits. Our argument therefore is syllogistical. War cannot be allowed, if that which is necessary to war, is prohibited.

It was sufficient for the law of Moses, that men maintained love towards their neighbors; towards an enemy they were at liberty to indulge rancor and resentment. But Christianity says, "If ye love them only which love you, what reward have ye? Love your enemies." Now what sort of love does that man bear towards his enemy, who runs him through with a bayonet? We contend that the distinguishing duties of Christianity must be sacrificed when war is carried on.—The question is between the abandonment of these duties and the abandonment of war, for both cannot be retained.—*Dymond.*

From the Quarterly Anti-Slavery Magazine.
TEXAS.

BY DAVID LEE CHILD, ESQ.

The revolt of Texas has met with much sympathy and patronage in the U. States. We are aware that the case, which we are about to unfold will quicken that sympathy, and increase that patronage with a portion of our countrymen, yet it is fully believed that it will fill others, and far the larger part, with surprise and abhorrence. Hitherto not a word has been published by the press of this free country except from the aggressive party, who have committed treason against a government, which they have again and again acknowledged to be liberal, just and mild; and who must, to a greater or less extent, pay the forfeit of their lives, if not enabled by the aid of the people of the United States, to triumph in a protracted and bloody war. It is manifest, that any evidence from a party so situated, ought to be received with much distrust.

During the last ten years, some thirty or forty thousand persons have removed, chiefly from the slave states and territories of the United States, to Texas, a country forming with Coahuila one of the states of the Mexican republic. Their reception has been hospitable and liberal beyond example. Land has been given to them, they have been exempted from taxes and duties during ten years, on the one hand, and protected by a high tariff, against foreign competition in the markets for their produce, on the other; they have the unprecedented indulgence of legal proceedings in their own language, a matter into which national punctilio might be expected to enter, and they have enjoyed as perfect, civil and religious liberty, as it seems possible for human institutions to secure. We will for the satisfaction of the doubting, quote two or three out of a great number of authorities, which we might adduce in proof of these positions.

From a letter of David G. Burnett, formerly of New-Jersey, now a Judge in Texas, to the Trustees of the Galveston Bay and Texas Land Company. 1835. "No country promises a more ample remuneration to the industry of the inhabitants than this, and the laws of none hold forth a stronger protection to the labor of respectable emigrants."

From the Arkansas Gazette. 1839.

"Perhaps no hopes can be entertained of acquiring Texas, until the people shall throw off the yoke of allegiance to the Mexican government, which they will no doubt do as soon as they shall have a reasonable pretext for so doing. At present the Texans are probably subject to as few exactions or impositions as any people under the sun. Their lands are given to them, and they are exempt from taxes of every description; and enjoy many other privileges, which they could not look for under any other government."

It will increase the weight of this piece of evidence, to add that the paper is printed

in the midst of the friends and neighbors, from whom about half of the American settlers of Texas have gone to their new abode.

From the Guide to Texas, a work which appears to be published under the direction of the Trustees of the Galveston Bay and Texas Land Company. 1835.

"They [the inhabitants of Texas] are perfectly free, and contented with their condition; they desire no better. It is a free republic, like that of the United States; the people choose their own rulers and make their own laws, and those laws exempted them from duties on all imported goods for their own use, and from all taxes for the support of government for ten years from their settlement. What more can they desire? And if they did, we know not to what government they can look with a prospect of obtaining it."

The settlers were chiefly from the contiguous and neighboring states of Louisiana, Alabama, Mississippi, and the territory of Arkansas; and, in general, they carried slaves with them, or subsequently purchased them from the United States.

By the Constitution of Mexico, adopted in 1824, it was provided that no person should thereafter be born or introduced a slave into the Mexican States, and that all slaves then existing should be subject to punishment only upon trial and judgment by magistrates. They were also to be paid stipulated wages, which were to go to their masters, if the slaves were employed by other persons, and to be credited to slaves if they continued in the employment of their masters until their respective prices, to be fixed by magistrates, were worked out. Many regulations touching food, clothing, quantity of labor, and literary and religious instruction were added. It is sufficient for the present purpose to say, that the intermediate state between slavery and perfect freedom, was to be a sort of apprenticeship. The American settlers continued under these provisions, not only to hold their slaves, which might be lawful, but to bring in others which could not be so. It is understood that the general mode of evading the law was to represent the slaves to be apprentices, indentured for ninety-nine, or a great number of years. This condition of the new laborers was analogous to that of those already existing in the country, and it does not appear, that this important modification to which it would seem that the slaves in appearance assented, was contrary to the letter of any law then existing in Mexico.

On the 15th of September, 1829, the Anniversary of Independence, and a few days after the capitulation of the Spanish expeditionary force at Tampico, President Guerrero, in conformity to an article of the Constitution, empowering him to that end, issued a decree, abolishing slavery immediately, totally, and unconditionally throughout the republic.

That decree, received with applause by the civilized world, not even excepting the United States, produced the greatest dissatisfaction among the American settlers, and they determined to resist the execution of it. Within the present year, we were informed by one of them, that he was deputed to the United States to contract for arms and ammunition for the purpose.—A revolution in the general government having occurred about this time, the party in power, to avoid the embarrassment of a serious affair in that remote quarter, and perhaps, also, to strengthen their hands in the immediate conflict for the possession of the government, granted a dispensation of the decree so far as respected Texas.—Of course the apprenticeship system was revived within that territory. But to meet the flagrant abuses, of which the emigrants were guilty, a law was enacted, that no indentures of apprenticeship, or contracts for service or labor, should be valid for more than ten years from their respective dates. Thus our American emigrants, born and educated in a land of liberty, found it difficult, with all their ingenuity, to carry slavery into a country, which but for them was entirely free. They have therefore, with all their unrivalled physical advantages and their unprecedented political privileges, remained in an unquiet and fearful state respecting the tenure by which they held slaves, and the consequences, which might accrue to them if the government should become settled, and have leisure to look to the execution of the ordinary laws. They, however, continued to introduce slaves from the U. States, and even engaged to some extent in the African slave trade by way of Cuba.

In the beginning of 1833, to relieve themselves from their apprehensions, they held a convention at St. Felipe de Austin to form a Constitution for the new State of Texas, separate from Coahuila. This convention, in point of form, was not agreeable to law. They proceeded, however, to form a constitution, and commissioned Mr Stephen F. Austin to proceed to Mexico and request a ratification of it, and the admission of the proposed State into the Mexican Union. This Mr Austin is the son of Moses Austin, originally of Connecticut, to whom the royal government had granted a large and fine tract of land in the central part of Texas. He died without effecting much towards possessing and enjoying the grant, but his son, above mentioned, having obtained from the republican government of Mexico a confirmation to him of the grant to his father, commenced a settlement under better auspices, which has become the leading one in the country. The Mexican Congress rejected the application of the Texans for several reasons, but principally because they considered the object to be established and perpetuate slavery contrary to the national constitution, and contrary to that of the State, which prohibits slavery and the introduction of slaves under any pretence whatever. The proposed constitution contained no provision on that subject! Upon the failure of his mis-

sion, Austin wrote to the municipal authorities in Texas, urging them to proclaim the new constitution in spite of the general government. Without doubt he desired to precipitate the province into a rebellion for the desperate chance of obtaining thereby the blessings of slavery.—The Ayuntamiento of Bejar, upon receipt of Austin's communication, adopted a declaration censuring him for it, and ordered the whole subject to be referred with the documents to the governor of Coahuila and Texas, and he immediately passed them to the President of the Mexican States.—Meantime Austin had left the capital to proceed homeward, but he was overtaken by a messenger of the government and arrested in the town of Saltillo on the frontiers of Texas and Coahuila, and brought back to the city. This was the occasion of his imprisonment, which has elicited so much sympathy in his favor from the press of the United States. How little he merited it, this narrative sufficiently shows.

To be Continued.

TO YOUNG MEN.

There is no moral object so beautiful to me as a conscientious young man! I watch him as I do a star in the heavens:—clouds may be before him, but we know that his light is behind them, and will beam again; the blaze of other's prosperity may outshine him, but we know, that, though unseen, he illumines his own true sphere. He resists temptation not without a struggle, for that is not a virtue, but he does resist and conquer; he hears the sarcasm of the profligate and it stings him, for that is the trial of virtue, but he heals the wound with his own pure touch. He needs not the watchword of fashion, if it leads to sin; the Atheist who says, not only in his heart, but with his lips "There is no God," controls him not, for he sees the hand of a creating God and reverences it; of a preserving God and rejoices in it.—Woman is sheltered by fond arms and guided by loving counsel, old age is protected by its experience, and manhood by its strength; but the young man stands amid the temptations of the world like a self-balanced rower. Happy, he who seeks and gains the prop and shelter of Christianity.

Onward, then, conscientious youth!—raise thy standard and revive thyself for goodness. If God has given thee intellectual power, awaken it in that cause; never let it be said of thee, he helped to swell the tide of sin, by pouring his influence into its channels. If thou art feeble in mental strength, throw out that poor drop into a polluted current. Awake, arise, young man! assume the beautiful garments of virtue! It is easy, fearfully easy to sin,—it is difficult to be pure and holy. Put on thy strength, then, let thy chivalry be aroused against error, let truth be the lady of thy love; defend her.—*Philanthropist.*

REV. RAY POTTER ON WAR.

A friend and correspondent wishes to know my views on the subject of war. I am opposed to war with carnal weapons, in all its shapes. The only time I was ever incarcerated in a dungeon, was for not bearing arms.

In early life, I was greatly enamoured with military fame—insomuch that I joined a train band before the law required me to do military duty. I was then a professor of the Christian religion; and thought it all consistent with Christianity. A certain person, one day, said to me, that war was irreconcilable with the religion of Christ. I disputed him; but in going to the Bible for support, I found it against me; and being thus convinced, renounced the practice of bearing arms forthwith;—although, I then stood ready to take a commission. I was fined, and refusing to pay it (on the principle that this would be acknowledging the moral right of the thing) I was taken and thrown into prison. I remained there two days only, when the prison doors were thrown open and I was set at liberty; but why and wherefore I have never learned from that day to this. This took place twenty-two years since, and my mind has never undergone the least change from that time to the present. How it looks to see a disciple of Christ with the implements of death on his shoulder, fixing bayonet, brandishing his sword and learning the art of killing men by rule. God hasten the time when they shall all come out from this anti-christian practice, and set the example before the nations of the earth of "learning war no more."

CULTIVATE LOVE.—Try to cultivate that kind of real love for every one around you, which will make your heart glow. Not a theoretic or a sentimental fire, but such an affection as shall lead you to go out of your way to do them good, and descend to little self-denials, or little offices, and shall leave no doubt on their minds that your heart is warm. Some persons say, "We hate professions—we wish to show our regard by our deeds." Mere professions are indeed hateful; but let not this keep you from the words, the works, the tones, the looks of love. Remember what the Bible says, "He that is a friend must show himself friendly." This feeling of benevolence, if it be genuine, will not explode in general kindness, but be a perpetual ardor towards individuals. It is much more a thing of cultivation than you think. If you will to-morrow morning carry relief to five sick or poor people, you will find on your return home that the principle has been newly kindled in your soul.—*S. S. Jour.*

THE BIBLE. The Bible is the most intellectual book in the universe, if men will but believe it. Something must be wrong in the state of mind and heart of that student, professing himself a Christian, who more easily begets a mental impulse from Homer than from Isaiah, or

from Virgil than the Apostle John. Use the Bible for the purpose for which it was designed by its Author—to elevate and bring into exercise the intellectual powers, as well as to improve the heart. As you daily and prayerfully read it, believe yourself to be carrying forward the education of your mind, as well as giving impulse to the exercise of piety. We have occasion to be thankful that the sentiment is gaining ground, that the Bible is a book of worth to be introduced into a course of education. May the day come when it shall be found that the use of this book brings sanctification into the whole course of collegiate studies; and that our most eminent sons of science also become by its means the most eminent sons of God.—Why should not the college student, who in the accomplishment of discipline to his mind, reads with delight Virgil, Cicero and Homer, find like benefit and gratification in the study of the Hebrew and Greek Scriptures? If a college instructor finds satisfaction in pointing out the beauty of the uninspired classics, how much more, with a Christian heart, might he delight himself and instruct his class in pointing out to them the beauties of the word of God, and assisting them to enter into the spirit of the history, poetry and eloquence of the Bible.—[*Hooker's Address.*]

THE TELEGRAPH.

MAY 12.

THE BIBLE QUESTION.

We presume that the following is only one of many cases. No other plan occurs to us for re-obtaining money placed in the power of the American Bible Society, through the hands of its agents, than a direct appeal to the Society's sense of justice and good faith. Such appeal we now join in making. Justice and good faith demand that all monies designated for the circulation of the Burman Bible, should either be paid over to the Baptist Board, or refunded to the donors. There can be but one mind on this subject. It is to be presumed that any and every Baptist convention, held in regard to this subject, will unite in swelling and urging this demand. Indeed, we are unwilling to believe that the American Bible Society are so lost to a sense of right, as to convert such funds to other purposes.

WESTFORD, April 23, 1836.

Dear Brother Murray:

Through your paper, I understand that the American Bible Society have decided not to appropriate any money for the printing or circulation of Mr Judson's Burman Bible; and as I gave thirty dollars myself and am knowing to sixty two more being given, all designated for Burmah, and paid to Mr Joab Seeley, agent of said society, on the 16th of April, 1835; I think therefore it will be unjust and dishonest to put that money to any other use. And as there is a proposed Convention at the city of New-York, to be composed of delegates from the Baptist denomination; if, sir, you will propose a plan, or use means, for the recovery of such money, that it may go to its designed place, you will much oblige your brother in the faith of the gospel,

JONAS HOBART.

TEXAS.

Those who wish for light on the subject of the war now going on in Texas, are referred to a series of articles from the pen of David Lee Child, which we commence publishing to-day. The subject is greatly important. Mr Child is distinguished for research, for correctness in matter of fact, and for clearness and perspicuity in communication.

We are daily more and more convinced that this war is a war of conquest—a bloody and wicked plot of land speculators and land pirates, to fill private purses, and to extend and establish the dominion of slavery. Volunteers are now enlisting in the Southern States, to be paid in land in Texas—six hundred acres to each who enlists for the war! A more unprincipled, ferocious work, was not carried on in the days of Alexander or Julius Caesar.

CONGRESS.—Our Congressional journal, so far as received, embraces but few items of interest. In the Senate, on the 2d inst. a bill to authorize the payment of the militia of Vermont who served at the battle of Plattsburg, was passed. In the House, on the same day, a resolution was introduced, instructing the committee on Foreign Relations to inquire into the expediency of an acknowledgment and recognition, by this government, of the independence of Texas. The House took a recess from Friday to Tuesday, during which (so says the National Intelligencer) many of the members "took passage on the canal for Harper's Ferry, provided with a store of the good things of life, to enable them to sustain the fatigue of the journey."

COMMON SCHOOL ASSISTANT. The April number is full of valuable matter.

Subscriptions received at this office.

LITERARY CONVENTION.

The committee, appointed by the Convention held in Hinesburgh in January last, to call "a State Convention to consider the subject of Education in Vermont," have designated Tuesday the 23d day of August next, at 2 o'clock P. M. as the time of holding such a Convention, at Montpelier. The committee have also made the following arrangements, with reference to the proposed Convention:

1. That it be held at Montpelier; and organized on Tuesday, the 23d of August, 1836, at 2 o'clock, P. M.

2. That all persons permanently engaged in the business of teaching—all gentlemen of liberal education—all ministers of the gospel and other professional gentlemen, together with all other gentlemen in the State, who feel an interest in the subject of education, be invited to attend said Convention, as members, and take part in its deliberations and discussions.

N. B. The meetings will be open and seats provided for ladies, and others who may wish to hear the Lectures and discussions.

3. That the following subjects be proposed for discussion—to be severally introduced by a written Address, or Lecture, or Dissertation, or Report, with resolutions subjoined.

1. The reciprocal influence of moral and intellectual education.
2. A comparative view of the provision, made by law, in this and other States, for the encouragement of learning; or the history of legislation in this country, on the subject of education, with suggestions for improvement.
3. The importance of increasing the number of liberally educated men in this community, in order to elevate the standard of common education.
4. The influence of education on the character and stability of civil institutions; and the direction and modification, which it gives to political relations.
5. The bearing of the cultivation of the sciences, on the improvement and perfection of the arts.
6. The relation of the clergy to education—particularly, to that furnished in common schools.
7. Importance of Text-Book instruction, compared with that given in the form of lectures.
8. Influence, on the moral and intellectual character of children and youth, exerted by appeals to the principle of emulation.
9. The comparative importance of the mathematics and the languages in a course of liberal education, with the best methods of teaching them.
10. Can a Department for Manual Labor be beneficially connected with literary institutions? and if so, what and how?
11. Physical Education.
12. Female Education.
13. The distinctive character and object of Academies, with an inquiry, in regard to the proper number for this State; and remarks on the subject of their endowment.
14. School Statistics.
15. The qualifications of teachers, and the best mode of securing a competent number of well qualified teachers of common schools, to meet the exigencies of the State.
16. The evils existing in our common schools; and the appropriate remedies.
17. The public schools of Prussia, compared with other systems; and an inquiry, whether that system may not be so modified, as to be adapted to the condition of society in this country.
18. To what extent and in what manner should religious instruction be given in common schools.
19. Inquiry concerning the appropriate branches, to be taught in common schools, with an examination of Text-Books; especially for reading.
20. The influence of employing visible illustrations, in imparting instruction to children.
21. Can Music be successfully and usefully taught in common schools?
22. School Houses;—their construction and location, with reference to the convenience of teachers, and the health and improvement of scholars.
23. What method can be adopted to induce children more generally and punctually to attend public schools; and thus secure to every child in the community such an education as comports with the character of our civil institutions?
24. The best mode of governing children, at school.
25. The best method of exciting the interest of children in their studies; and securing their attention to appropriate instruction.
26. Is it expedient to encourage Lyceums.
27. Is it expedient to procure, annually, the delivery of a short course of lectures, on the art of teaching, at some convenient time and place, for the benefit of common school instructors?
28. Is it proper to encourage itinerant lecturers?

On several of these subjects, the Committee have engaged particular gentlemen to write. They have made a similar request of others, from whom they have not yet received an answer; and they intend to consult others still; so as to secure, at least, one short written discourse, on each of the most important topics of discussion. Encouragement, and in most instances strong assurances, are given, of making preparation on topics, Nos. 3, 6, 7, 9, 10, 12, 13, 14, 15, 19, 20, 21, 22, and 23.

The Committee of arrangements take this method of suggesting to the gentlemen, who have engaged to write, and those who may be disposed to write, (in fixing the titles of their Lectures or Dissertations) the propriety of changing the language, here used, so as to meet their own views and manner of treating their respective subjects. They likewise request each gentleman, who writes, to state the nature of his subject will permit, to close his discourse with a resolution or series of resolutions, for the discussion and adoption of the Convention.

For the Committee,

JOSHUA BATES, Chairman.

N. B. Editors of Newspapers, in the State, friendly to the cause of Education, are requested to give the preceding Notice a place in their respective Papers. J. B.

ORDAINED.

In Monkton, on the 3d inst. Rev. MR. RON M. DEAN, late of Newton Theological Inst., to the work of an Evangelist. Reading select portions of Scripture, by Rev. W. W. Moor of Bristol; Introductory Prayer, by Rev. Burton Carpenter of Addison; Sermon, by Rev. John Ide of Hinesburgh, founded on Mark xvi. 15, 16; Ordaining Prayer, by Rev. J. A. Dodge of Ferrisburgh; Charge, by Rev. B. Carpenter; Right Hand of Fellowship, by Rev. M. D. Miller, of Monkton; Concluding Prayer, by Rev. W. Moor; Hymn and Benediction, by the Ordained.

For the Telegraph.

ANOTHER ANTI-SLAVERY SOCIETY.

Mr Editor: An Anti-Slavery Society was formed in Monkton, on Fast-day, 13th ult., consisting of about fifty members, embracing most of the leading business men in town.

When the meeting was called, it was supposed, by the friends of abolition, that a society could hardly be formed—but after appropriate addresses had been delivered by Messrs. Miller, Wells, Crocker, Dean, and Dodge, a constitution was adopted, and the following gentlemen were chosen officers for the year ensuing, viz.

ETHAN SMITH, President.
NATHAN SMITH, V. President.
M. W. KINSLEY, Secretary.
LYMAN SMITH, Treasurer.
L. B. SMITH,
R. BALDWIN, } Directors.
J. HOLMES, }

The anniversaries are to be held on the annual Fasts. The cause seems to be gaining ground, and its principles are being generally embraced.

ITEMS.

McDOWALL TRIED AND SILENCED.—Our country readers will be interested to know, that the Rev. John R. McDowall, so extensively known and honored for his self-sacrificing labors in the cause of Moral Reform, has been tried by the 3d Presbytery of New-York, on several charges growing out of his controversy with the Female Benevolent Society, found guilty, and SUSPENDED FROM THE MINISTRY. The report has gone out from some of the city papers, that his conviction and sentence were unanimous, but we are assured that such is not the fact, as only a small part of the Presbytery attended regularly during the trial, or acted in the final result. But as a majority of those who did act on that side, by a presbyterial rule all who did not vote in the negative are counted with the majority.—It is proper to state also, that the trial was wholly *ex parte*, Mr McDowall having withdrawn at an early stage, in consequence of alleged irregularity and unfairness on the part of the presbytery, especially in refusing him the time which he thought necessary for collecting his testimony; whereupon, the presbytery appointed a committee to represent the respondent, and proceeded to issue the case. The presbytery itself being the prosecutor, on the ground of common fame as it is called, the parties supposed to be injured, (the members and friends of the Female Benevolent Society,) were witnesses. So far as we understood the merits of the case, the whole turns on the question, whether Mr McDowall was, from May, 1832, to May, 1833, the "authorized and accountable agent" of the Benevolent Society, in such a sense that the funds collected and received by him, for the cause in which he was engaged, rightfully belonged to the society, whatever might be the understanding of the donors; or whether he was only their agent to issue charge of the house, and some other local services, and as to the general cause the agent and almoner of the public generally who confided in him. As our own conclusion on this point, grounded on our intimate knowledge of the transactions at the time, is different from that of the presbytery—we doubt not equally sincere and honest—we forbear entering into any discussion of the subject. There are other minor points growing out of a protracted altercation, on some of which we have not the means of judging; and on the main point the people in the country, who have got the money, can judge as well as we can, whether they gave it to the F. B. S., to reclaim abandoned girls, or whether they gave it to Mr McDowall, to wake and move the public mind on the great subject of Christian purity.—*New-York Evangelist.*

The sparks from the locomotive on the Providence Railroad on Wednesday last, kindled a fire in the woods in Mansfield, which spread over a considerable tract of land.—*N. E. Spectator.*